Volume XVIII Chicago, Ill., September, 1941 Number 6

The Liberalist

GOOD TIMBER

BY DOUGLAS MALLOCH

The tree that never had to fight
For sun and sky and air and light,
That stood out in the open plain
And always got its share of rain,
Never became a forest king
But lived and died a scrubby thing.
The man who never had to toil
By hand or mind 'mid life's turmoil,
Who never had to win his share
Of sun and sky and light and air,
Never became a manly man
But lived and died as he began.
Good timber does not grow in ease;
The stronger wind, the tougher trees.
The farther sky, the greater length;
The rougher storms, the greater strength.
By sun and cold, by rain and snows,
In tree or man good timber grows.
Where thickest stands the forest growth
We find the patriarchs of both.
And they hold converse with the stars
Whose broken branches show the scars
Of many winds and much of strife—
This is the common law of life.

Published monthly by

The Peoples Church

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The Liberalist

Preston Bradley .....Editor
Grace Thayer Bradley.....Associate Editor

Volume XVIII Chicago, Ill., September, 1941 Number 6

IMPORTANT NOTICE

* * *

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30th Year

* * *

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SUNDAY, SEPTEMBER 21st, 1941
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PREACHER

REV. PRESTON BRADLEY, LL. D., D.D.

* * *

SUBJECT

"I PLEDGE ALLEGIANCE"

* * *

Broadcast by WJJD

* * *

Chorus Choir under Acting Director Philip Jorgensen
Philip Jorgensen at the Organ

* * *

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ALONG THE WAY

BY PRESTON BRADLEY

With this number of the Liberalist I am going to begin my informal chats with our readers. They will be little sketches and impressions which come to me as I go along the way. These will be no literary embellishment but comments on books, people, events and experiences which come to me from month to month. My life is a very busy one. As the years advance it becomes more active. Conditions at home and abroad were never more difficult and delicate. Confusion and chaos are in the ascendency. Internal problems of a political, religious, economic and governmental character are multiplying. Friendships are being broken. People are more critical, cynical and intolerant. All this is the inevitable reaction of conditions. They constitute real enemies of life beautifully lived. Because of these conditions we all need every possible fortification. We need to improve every opportunity for increasing our inner strength. We need to see every beautiful picture available. We need to listen at every opportunity to some great music. We need the best of the theater, the baseball diamond and the football field. We need to hear and read some eternal poetry. We need the strengthening which comes from beautiful friendships. We need moonlight nights, everlasting hills and quiet stars. We need the hush of still dawns and the peace of twilights. We need to be silent. Noise, bombast, shrieking voices and howling prophets of doom have had full sway long enough. Above all we need the creative power which comes from religion. Superstition, fear and ignorance have no place in any true religion. They belong to a brutal materialistic concept of God and the church and have failed all down the ages. I have dedicated myself, wholly and completely to the effort of being as constructive and inspiring as my limitations permit in the work ahead. The world is undergoing a deep and tragic chastening. We are all in the crucible. It is a purifying fire. We should make unprecedented efforts to understand each other better. Usual efforts of forgiveness and charity must be made. Such times as these demand more than any of us have ever known. It should be the business of the church to inspire these virtues in all of our hearts. Let our church be such a citadel —let it be such an influence. Let it be a true church!

* * *

I have had an unusually busy summer for I found it impossible to refuse many invitations for meetings and addresses. I shall never forget the July Sunday morning when I preached to 50,000 people at the great out-of-door service in Minneapolis. The National and Mutual Broadcasting systems carried the address from coast to coast. Then there was the sermon which I preached for the Golden Jubilee of Grand Rapids, Minnesota which was attended by 5,000 people. In late July I gave the address in Mineral Point, Wisconsin which commemorated the 100th Anniversary of Masonry in Wisconsin. Masons and their friends filled the Athletic Field for this memorable occasion. I spoke to the State Convention of the Izaak Walton League in Hibbing, the Rotary Club at Ely, the Chamber of Commerce at Eveleth and Sunday morning September 14th will address a union meeting in the First M. E. Church of Hibbing. These addresses were all given in the heart of the Iron Ore district. The people here are deeply aware of the part they are playing in world and domestic affairs and constitute a very interesting group of listeners.

I hope every reader of these words will find it possible to attend our opening service on Sunday morning, September 21st at 11 o'clock. My subject will be "I Pledge Allegiance." Broadcasting station WJJD will broadcast the service. Let us make it the finest homecoming service we have ever held.

* * *

Many of you remember with delight the visit which Dr. Arthur Agnew, Minister of the York St. Non - Subscribing Presbyterian Church of Belfast, Ireland, made to our pulpit a few years ago. He is a great heart and a superb preacher. The most pathetic letter I had all summer came from him telling me of the destruction of his church by an air raid shortly after his congregation had left the building one Sunday evening. His church was the most dynamic and progressive of all the Liberal Churches of the British Isles. I have preached in it several times. It reminded me of my own church more than any other I know. For years he and his loyal people have worked hard for their church. Now it is gone. But only the physical structure is destroyed. They will carry on and are undefeated in spirit. The Peoples Church and its pastor send to the York St. Church and their indefatigable leader our sympathy and love. The first place I am going when the world recovers from its madness is Belfast. Perhaps I shall stand someday in the pulpit of their new church and say in person what these written words express so inadequately.

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"THE VALUE OF WORRY"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, March 23, 1941

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"Probably one of the greatest pulpits in all the English speaking world is that great, white, crystal pulpit of the City Temple in the City of London, England. I am quite sure that many who are here in the Church this morning and many of my listeners have visited that great Temple of nonconformity and of religious vitality which has influenced the entire English-speaking world.

One of my delights when I visit London is to attend the services of that great Church. I stood in the pulpit of that Church on one of my visits and as I did so I was deeply conscious that about me were the great voices of great pulpiteers who have influenced the thoughts and lives of literally millions and millions of people.

The most distinguished minister who probably ever stood in that pulpit was a man who stood there for more than thirty years, the great Doctor Joseph Parker. Doctor Parker was probably the Shakespeare of the English pulpit, who had a sense of mastery and a quality of genius for understanding human hearts, their difficulties and problems, such as probably few ministers ever possessed. He stood in that pulpit for over, I think, thirty years, and then that beautiful and spiritual, vital personality, R. J. Campbell succeeded him and preached there a number of years, and then Joseph Fort Newton who went from the little brick Church in Cedar Rapids, Iowa. When the pulpit of the great City Temple was vacant he was called across the ocean and over half of a continent to fill it, and just as he arrived in London the great tragedy of the world war broke out and he stood as a

lonely light as an American in the pulpit in the heart of London, and when he came back to the United States the ministry was continued under the leadership of one of the great preachers of Australia, one of the truly great preachers who is now out on our western coast at Vancouver, and he came as a chaplain to the British forces in the great World War and never went back to Australia; he remained. Leslie D. Weatherhead then entered the pulpit of the City Temple and had a great ministry. He has written a great book on 'War' and what it is doing to Christianity, and what Christianity is doing to it and how to keep one's head in times like these. A very great and powerful ministry.

The inspiration for this sermon is what Doctor Parker said when he was invited to address, on a Monday morning, all the ministers of a London area. He was a very rugged sort of man, very virile type of preacher, and he was asked that morning at the conclusion of his address to the ministers of London: 'Doctor Parker, what is the secret of your great ministry in London? How do you account for the more than thirty years during which you have preached to the people of that great city? When people are in trouble or experience any difficulty at all, the first thing they say on a Sunday morning is, irrespective of what they are, Catholic, Protestant, or Jewish, "Let's go to the City Temple." It has been said of your great congregation that the last rows of your balcony are the Rocky Mountains; that you speak to the English-speaking people of two great empires and two great hemispheres."

Dr. Parker very modestly and humbly replied to that young British minister who asked him how he was able to do what he was doing: "My dear boy, I never enter that pulpit up there in the City Temple", — that great white crystal pulpit—(it is a magnificent pulpit; the building is very old but it has an atmosphere of beauty) — "but what, when I stand there and look into the faces of hundreds and hundreds of people, I am deeply conscious of the truth that I am speaking to broken hearts, for there is a broken heart in every pew. I do not attempt to merely fill my sermons with allusions to literature; I do not talk about platitudes or generalities, things which are remote from the activities and anxieties of people, —I am talking to broken hearts."

Among my congregation, here in church or on the air this morning, there is probably a man who tomorrow must meet a great financial challenge; perhaps he has a note due at the bank and the banker told) him on Saturday that it would be necessary for him to pay it or his securities would be sold: perhaps that man sits here this morning worrying about what is going to happen to him tomorrow. Or there may be a woman, a mother, who may be so worried with anxiety at something which might have happened to the life of her daughter in whom she had dreams and hopes, ideals and ambitions, and who might have brought to her heartache and sorrow, or some fine son, a son who received the inspiration of the adulations and the hopes and dreams of his father and mother, and perhaps that son has brought crashing down upon them disgrace, a disgrace which has caused the proud head of that father to be bowed in humility and which has caused that mother to secret herself away from even those she loves most, while she suffers in unutterable agony the tragedy of her life. They are here in this congregation. And perhaps listening in is some young person whose heart is being eaten out hour by hour by the agonizing remorse that he or she may have brought upon themselves such tragedy that nothing can ever make amends, and that there is no possible way in which they can ever hold their chins high again

among their fellows.

Then there are those who are grieving; they have found it necessary to pass through the agonizing experience of the loss of someone they loved and they have had to see them quiet and still and when they planted upon their cold and rigid brow a kiss of farewell, there was no warmth to echo in the loveliness of that kiss, there was just the coldness of white marble. No one to respond; something called "death" had come, and they are here, too, or listening in.

During this past week, my dear people, I have preached seven funeral sermons since last we met. I have stood beside seven people this past week, and I have one more this afternoon at four o'clock, and all this live-long week I have been in homes broken by the visitation of the Messenger, and some of them are in this audience this morning.

And out here, perhaps, there is that individual who has had the first awareness that from now on, if life is to retain its vigor, he faces a struggle which he might not be able to master; and he is here.

And what an idle thing it is for me to stand before this microphone this morning and without any sense of realism at all, utter a lot of idle platitudes about worry and anxiety. There is not a life listening who is not worried; that general, normal concern for life is universal, pastor and people alike. Not an hour of my life, of my conscious moments, when I am not concerned. It is utter futility and complete ridiculousness for a person to take the attitude that their mind can be a vacuity in the presence of a world like this. Who of us is not concerned? We are having large concern as to what is going to happen to the final and ultimate challenge to civilization itself. There isn't a person with a normal grain of intelligence who is not concerned whether the present economic and industrial framework within our managerial capacity as a people will stand the strain of our present great financial effort in this world. I don't know a first rate mind, I don't know an important mind but what is concerned and worried at this very hour as to whether the financial structure of the United States can stand the strain that is now upon it. Every first rate mind that I know is worried as to whether it can possibly continue as it is now established. I don't know anybody who is not worried about that who is thinking, and I see no reason to deny the necessity for such anxiety. There is a certain amount of normal consideration and fundamental concern that is entirely advantageous to every one of us. Perfectly normal to be concerned about our health; perfectly natural for one to be so concerned as to their degree of physical unity that they are sufficiently interested to understand the laws which when obeyed mean health, and which when disobeyed mean disease. For all disease is exactly what the word says it is. 'Dis' which is the old Latin prefix meaning 'not' and 'ease' meaning 'comfortable', and dis-ease simply means not comfortable.

Well, anybody has a perfectly normal right and is perfectly justified to be concerned about their health. It is a good worry, for there are a great many people who do not think of worry in terms of value, they think of worry as something entirely different, which I shall come to in the conclusion. We ought to be sufficiently concerned that we will build fortification and power, and the merely light-headed person who just says: 'I should worry' is an individual who is preparing for himself ultimate disaster. Light-headedness and lack of concern are not the foundations upon which to build strength and happiness and enjoyment. They never have been and they never can be. And there is not an individual here or listening who does not give almost

daily concern, or ought to give daily concern, as to how he is administering these precious hours of human life in these days. Are you concerned about that?

Are you concerned whether you are living on the very highest altitude of which you are capable of living, or are you temporizing, are you compromising about appetite and passion? Have these things a mastery over you that you know is ultimately going to ruin you? Are they stronger than you? You had better be worried about that. You had not better just close the door, you had better be worried about that. There is a certain definite value in being worried about that. That's what I mean. None of us can escape that.

Are you being the kind of a person in your business life, in your business arrangements, that will bear the scrutiny of the law, or are you feeling that you will be able to 'get by'? You had better be worrying about that, it is important. Is there some moral tragedy in your inner life and you have not experienced the inevitable disintegration that comes from the releasement and acquiescence of a collapse and an agreement to sin, and the pang has not hit your conscience and you feel a perfect justification for it? You had better worry about that. It would be a good thing for you to give it some very careful thought, some very deep anxiety.

The value of worry! Sometimes worry is the first warning for recovery. Sometimes the willingness of the individual to sit down and look life straight in the face, inspired to that look by what they know is in their heart, is the beginning of recovery and victory. I believe in a divine concern. I do not accept the philosophy that to deny the existence of a problem solves the problem. That is fundamentally and philosophically unsound. I cannot solve my problems and neither can you until you know how real they are.

The victory of life does not consist in running away from reality, the victory of life consists in facing reality and then doing something about it. There is no greater danger to an individual than the danger of running away from reality, and when people begin to smash up into all forms of split personalities and all sorts of psychological reactions that sometimes develop into ghastly significant things in their lives, they are dodging reality; they are the people who do not want to come to terms with life; they are the people who are controlled by the emotions of 'wish' and they are the people who don't like the truth. They are the people whose minds become befogged with the thought that they must run away from the circumstances, the conditions, that they must run away from reality—that is the most dangerous thing a person can do.

Don't run away from yourselves! Face yourselves! Come to terms with your own personality! Come to terms with your own life and you will see what will happen! Then you will realize, as some of us have had to realize over the agonizing experiences of the years, what I wish every youth could realize who is listening this morning. I wish I were twenty-five again and know what I know now! I wish there was some way that I could say to the youth and to all my listeners this morning, you who are twenty, twenty-five, based on the struggles of my own lamentable ignorance, (that's why I am dogmatic in these utterances today): "Have concern, it is time we did." The whole world should be concerned. There should be released into the hearts of all men and women of every nation of the world now such a divine discontent, such a divine worry—what will be the end of all this? Our own worry may be one of the most valuable assets we have.

Don't cry 'PEACE' when there is no peace. Don't deceive yourselves, self-deception is ruinous, it smashes, breaks, destroys! And

then I can hear you say to me by the hundreds this morning: 'O, but Doctor Bradley, where will I get the strength for this?' and that's the sermon.

Do you think I would leave you up in the air like this? Do you think that I would not recognize that there are individuals so shattered in physical health and so disturbed in their own inner personalities that they grasp, like a drowning person, at any semblance of salvation? Do you think I do not know why you are in Church this morning, or why you are listening? I think I do. You and I together must face tomorrow and that's why we are interested today, and I would not leave you with just these broad statements of reality; I have a deeper reality for you; I have something which I think is a fundamental and divine law, one which I must demonstrate every day of my own life in order to do what I am doing. I could not go on for one day, I could not have a week like I have had this last week in which almost every hour out of every twenty-four had a responsibility. And do you think I could come into my pulpit on this Sunday morning like this and feel the vigor and freshness and vitality of never having done one thing the past week? I feel this morning as though I had had a very wonderful rest, as indeed I have. Do you think that that is a gift? Do you think that I am any different than you? Not at all! Do you think it was just something that I was fortunate in? Not at all!

I would pass it on to you. I can tell you, but I cannot do your work, for you never can do it unless you will sacrifice for it. Ladies and gentlemen, you cannot have your cake and eat it too. Most people in this world want health, success, victory, power, strength, **THEY WANT TRIUMPH AND THEY THINK IT IS A GIFT! EVERY BIT OF IT MUST BE WORKED FOR, SACRIFICED FOR, IN ORDER TO ACHIEVE!** And that is one of the things that is the matter with the world, we all want victory without conflict, and ladies and gentlemen, there is no such victory!

Every day of my life I have to keep constantly affirming, and constantly believing, and constantly knowing, that while there are normal anxieties and problems and difficulties of life which are engulfing and sweeping all about me everywhere like an avalanche, the real question is not what trouble does to me, but it is what I do to trouble. Our question is not what trouble is doing to us, our problem is what are we doing to trouble, and in all the ramifications of that position, do you sense the victory, for it is there.

The whole universe is built upon the basis of struggle and difficulty. When was life ever easy? When was civilization ever easy? When was my life and your life ever easy? You talk about a depression. I am more than fifty years old, how much more is none of your affair at the moment, and I have never known anything but a depression. You think we have just been through one the last ten years? When was life easy and a song? Never! Life has never been easy, and if you want ease and contentment and everything that comes with triumph and victory of life and you don't want the conflict that is inevitable with it, you will never find the victory!

Let me tell you, that if you will never make the sacrifice you will never wear the crown. That's the reason we have Good Friday, and that's the reason we have Easter. There never, was and there never will be, a Calvary for anybody without a Garden of Gethsemane, and the world is full of people who want the Calvary and they want to miss the Garden, and there is no such victory.

I like the spirit of that man that Channing Pollock told me about recently when he was here in Chicago, and he was constantly raising and inspiring this attitude to-

ward life. I like the idea of it. You will remember a little poem which I sometimes have read to you on Sunday evenings about the man who complained about his shoes, how he found such terrible difficulty about his shoes. And then he saw a man with no feet. That's life. And Mr. Pollock told us about that man, fine, splendid fellow he was and then in a frightful automobile accident both legs were crushed and he recovered, but he could not walk, and he looked all over for a position, something to do. He could not find it. Finally he took a position as a salesman selling little things from door to door, and Mr. Pollock said to him, 'You, of all people, where walking and good legs are demanded, take a position like that?' And do you know what he replied: 'My friend, what are crutches for'?"

• • •

"TIME AND TIDE WAIT FOR NO MAN"

by Grace T. Bradley

•

White clouds sailing in a cobalt sky, or storm clouds rolling up— darker and darker, obliterating all the blue — an ever changing picture so fascinating one can scarcely withdraw their gaze. — Summer winds playing strangely sweet music in the tree tops, — White capped waves dashing the rocks boisterously, or — rippled by soft breezes, gently rolling in tunefully against the shore. And then in the indescribable stillness of that quarter hour before sunset when the lake becomes so placid not even a ripple breaks its surface or disturbs the deeply reflected shore and clouds mirrored there — so still that observers on the rocks hardly dare whisper, — all seemingly awaiting that supreme moment which comes so suddenly that one fairly catches their breath at the grandeur of color blazoned across the western sky — only a moment held in its perfection, and then kaleidoscopic like, the colors change — softening to pastel — soon fading to purple and gray.

Follows then the sweetest part of the day, the vesper-like hush and peace which comes over all nature while the shadows deepen into velvet darkness and the faintest plaintive note of a bird here and there among the tree boughs finds an echo in the human heart.

A garden, that such a little while ago, showed the tender green of Junetime, when pansies were at their best, — tall stalks of foxgloves and magnificent clumps of delphineums gladdening the eye and heart of the gardener, —daisies — larkspur — pinks — all marching on to give place to marigolds, — calendulas — zinnias — cosmos — asters — and other late flowers making a riot of autumn color, with sweet peas, — petunias — phlox — still keeping step.

Days of sunshine, — grey quiet days, — days of rain and wind refreshing leaf and ground, — very warm days when cool shade of porch was a pleasure, — chill days of wind and storm when logs burning in the fire place were most inviting and comfortable — all this has happened—days and days have glided into weeks — like ever-changing pictures on a movie screen with soft music lulling the senses while hours pass. No sooner has a new moon hung daintily in a pale evening sky than in an inconceivably short time we have exclaimed "Look — the moon is full!" while we pointed to the huge golden disk mounting up over the tree tops on the hills of the eastern sky line. A "harvest moon" has made silvery brilliant the August nights — and now that

too has disappeared like magic, and we await the "hunter's moon."

On and on we go — days, — gardens — moons — seasons — life! Like a strain of music thrilling the heart — we have it — it seems real — then it passes into the eternal! — So another summer is drawing to a close with all its beauty, its dreams, its associations. The birds having sung their joyous songs and raised their families, have left, to wing their fearless way to the southland.

They — and we, — await another springtime.

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(Footnote) Aug. 21st.

Written while making an over night visit to our friends, the Hibbards — at Hibbard's Lodge on the Canadian Border, where the Wilderness begins.

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HAVE YOU PLANNED YOUR CHURCH YEAR?

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Did you ever start out on a vacation with no plans made, no itinerary, no definite place in mind? A young couple did that once and went right through the State of New York, within a ten minute ride of the most famous beauty spot in the state; but as they hadn't planned, hadn't looked at a map, they knew nothing about it until on returning home someone said: "Oh, then you saw Watkins Glen." "But we didn't", said the couple, where is it?"

Are you planning your church life and activities for the coming season? Have you decided what special working group of the church you feel best suited for or which one will give you the most growth and pleasure? If not, you are missing the best part of a church life. No church offers a wider opportunity for service, for friendship or for community life than the Peoples Church.

For both women and men with musical talent there is the church choir which practices every Thursday evening in the church, under the leadership of Acting Director Philip Jorgensen. This gives a great opportunity for service and for voice culture as well.

For the young people there is a Young Peoples Club which meets the first and third Mondays of the month in Bradley Hall of the church. Miss Caryl Peterson is President, Arthur J. Williams, Treasurer. This club combines both seriousness of purpose and pleasurable activities.

Also for those interested in the art of the theatre there is The Uptown Players, a dramatic group, under the direction of J. Bradley-Griffin, who for the past 15 years has worked with this group. The Players were awarded the Chicago Foundation for Literature Award for the year 1939. Mr. Bradley-Griffin is an actor, director, playwright and dramatic-recitalist. If you feel you have dramatic talent or are interested in any branch of the theatre, watch for announcements of auditions for joining The Players; or phone the Bradley-Griffin Studio, Webster 2123.

For the women of the church there are two special groups available, the Woman's Club, now entering its 26th year, a club which in every way measures up to the standards of the finest women's clubs in the country. This club is affiliated with the Ninth District of the Illinois Federation of Women's Clubs and has made itself a vital force in the church and the community. It holds regular meetings every other Monday in Channing Hall of the church. The opening luncheon of

the club will be held at Edgewater Beach Hotel on October 13th. Mrs. Rufus W. Lee, President, is planning a garden party at her home sometime about the middle of September.

The other woman's group is the Professional and Business Woman's Club, which meets in the evening on the second and fourth Mondays of the month. This club will be just two years old on the 31st of October next. Should you be either a professional or a business woman you will be gladly welcomed into the club, where you will be sure to form many pleasant friendships and find many opportunities for service. At the first meeting of the month there is a short business meeting, followed by a truly sociable evening — perhaps a party, with games or some entertainment in which every member can feel she has a part, followed with refreshments. A "Town Meeting" has been planned for one of these meetings and a "Dr. I. Q" evening. There will be a planned program for the second meeting of each month, except in December, when we will have a Christmas party.

Each of the Women's Clubs conducts a Red Cross Class.

For the men, there are many avenues of service, pleasure and profit. There is the thriving Men's Club, with Mr. Harry H. Perry as President. This club has a membership of about 500, meets the fourth Monday of every month in Channing Hall, and draws upon some of the finest talent in the country for its speakers and entertainers.

There is the Ushers Club, Wm. Emrich, President, which is one of the finest service groups in the church. They are planning to form bowling teams this coming season, and any men interested are invited to join.

Finally, there is the Church School of Religious Education, which meets every Sunday morning at 9:30 o'clock, and conducts classes for all ages.

And there is the Junior Church, which meets every Sunday afternoon at 2:30 o'clock, designed for children from the age of 8 to 15— a church of visual worship. For these two activities, competent teachers are always in demand.

What better field of opportunity for service and growth could be offered than is offered by these groups here listed? Make your plans now for an effective church season. Call the church office for specific information, Longbeach 6878.

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Report of the Religious Education Council of The Peoples Church As Given at the Annual Banquet of the Peoples Church on March 3rd, 1941

The Religious Education Council came into being at the suggestion of Mr. Edward H. Redman, our Student Worker, in October, 1939, with the purpose in view of service, wherever needed, in the organizational work of the Church. The other members appointed by the Board of Trustees were Mrs. J. J. Reynolds, Vice-President of the Board, Mrs. Rufus W. Lee, president of the Woman's Club, Mr. C. W. Denicke, superintendent of School of Religious Education and Mr. Wm. Parlette, vice-president of Young Peoples Club. Mr. Walter H. Hermsdorf, president of the Board of Trustees was made an ex-officio member and has met with the Council on various occasions. Membership in the council remains the same with the exception of Mr. Parlette. Miss Caryl Peterson, newly elected president

of the Young Peoples Club has filled the vacancy.

Dr. Bradley attended the Council at its inception and expressed the hope that the philosophy of Livingston, the African explorer, would be our thought when he said, "I am willing to go anywhere if each step taken be one of progress."

Dr. Bradley suggested that a Professional and Business Woman's Club be organized, thus affording an opportunity for those employed during the day to take an active part in the club life of the Church, and that a Junior Drama Group and Junior Choir be added to our Church family.

The Professional and Business Woman's Club was immediately organized and now has a membership of 100 and mailing list of 180. Though least in our family in length of time only, under the efficient leadership of Miss Ethel E. Smalley and her splendid corps of officers, it is making a real contribution, socially, culturally and financially to The Peoples Church.

The Junior Drama Group has been added to the Uptown Players Group through the efforts of Miss Lenore Brown, assistant to Mr. James Bradley-Griffin, director of The Players. The Council wishes to cooperate with this new progressive movement, a very vital thing in the lives of the children and young people, affording as it does, the opportunity for expression, bringing to them the realization of the true meaning of the activities of life.

A Junior Church, a movement spreading rapidly throughout the United States and designed for the purpose of creating the keen interest of youth in Church affairs, was started early in the fall of the present Church year. An outline of the plan was carefully prepared by Mr. Redman, our Student Worker, and it is hoped that in the future it can be financed to the extent of carrying out the plan in its entirety. Mr. Paul Thurlow and Mr. Redman are directors. A Junior Choir is now in the making in the Junior Church, under the leadership of Miss Helen Brinkman a graduate of The Sherwood Music School.

Heads of the organizations of the Church have been invited to Council meetings from time to time to discuss plans for further cooperation as a means of benefit to all. Suggestions have been welcomed and acted upon. One was offered that we have some joint affairs of all organizations, thus decreasing the difficulties of overlapping of dates, an unsolvable jig-saw puzzle in the Peoples Church where there are so many groups that believe in activity. Each group would benefit by the sale of tickets within its own gates. The only other solution would be to create a new calendar, more days in a week and more months in a year.

Capt. Rhode, former Captain of The Royal Guard, in a recent speech, related the following incident:

"A gentleman addressed a guide in the subway of New York in this fashion: 'On which platform shall I stand to get a train for Boston?' The guide replied, 'Turn to your left and you will be right.' The gentleman, somewhat astounded at his reply, said:' Well, young man,' and the young man replied, 'Well, then, turn to your right and you will be left'."

The attitude of the Council has been the desire to be right no matter in which direction it has turned.

Respectfully submitted,
Adelaide M. Thomason,
Chairman.

• • •

Dr. Bradley's Engagements for August:

10—Address. Unitarian Picnic of Virginia Unitarian Church. Virginia, Minn.
14—Address. Rotary Luncheon. Hibbing, Minn.
16—Address. Annual banquet of Lake Vermilion Residents. Idlewild Hotel.

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The "Liberalist", our monthly church magazine, always contains a sermon by Dr. Bradley.

"Preston Bradley Speaking" (of which there have been 12 issues to date) contains several Book Lectures and Sermons in each issue.

All of these publications can be secured through the church office or by calling Longbeach 6878.

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CHURCH ORGANIZATIONS CALENDAR

•

WOMAN'S CLUB

Every Thursday—9 a.m. to 4:00 p.m.—Red Cross Group—Channing Hall.
September Planned Event—Garden Party at the home of Mrs. Rufus W. Lee.
Opening Meeting—October 13th—Luncheon, Edgewater Beach Hotel.

•

PROFESSIONAL AND BUSINESS WOMAN'S CLUB

Every Wednesday Evening—8:00 to 10:00 o'clock—Red Cross Group—Hall B.
August 29th—Supper at Brauer's Cafeteria in Lincoln Park, South of Fullerton, followed by party, with games and prizes.
September Event—'Phone Grace Marsh, Longbeach 1256.
Opening Meeting—October 13th—Hall B., Peoples Church.

•

USHER'S CLUB

All men interested in joining a Bowling Team this fall, 'phone John F. Langhoff, Secretary, Juniper 3944.

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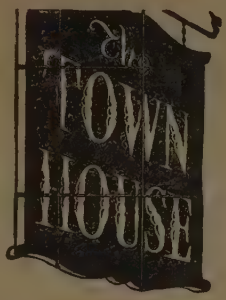

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